

Chinese Renaissance, 1000-1400

The oldest enduring civilization in the world, China's long history has often been interpreted as a sign of its fundamental stagnation. The German philosopher Hegel, for example, once described China as "the empire of duration." But the very fact that the Chinese empire continued to prosper for such a long period shows that its history underwent a series of significant transformations to adjust to the change of time. One of the most important of all is what scholars call the Tang-Song transition, which has been thought to be the beginning of its "early modern" era. The period witnesses the end of medieval aristocracy, the restructuring of imperial power vis-à-vis bureaucracy and society, and the growth of vernacular culture. Woodblock printing, sailor's compass, and gunpowder were invented in China during this period. The commercialization of the economy and the urbanization of society that took place in this period were unprecedented not only in China but also in the rest of the world. Moreover, against the prevalent Buddhist and Daoist philosophies, a new, radical reinterpretation of the Confucian classics appeared and eventually established itself as a new state orthodoxy that lasted for 700 years until the early 20th century. In this class, we explore social, cultural, and intellectual changes of this important period in Chinese history.

This course is designed as a 300-level history course. Through the course, students are expected to read about 120 to 150 pages a week and to develop a skill of thinking through primary sources and of evaluating the quality of scholarly works.

Instructor: Sukhee Lee; sukhlee@rci.rutgers.edu Email is a best way of contacting me outside the class. Use your **Rutgers email account** when you write to me. And please do not forget to **start your subject line with "(Chinese Renaissance)"** so that I can recognize that it is from one of you.

Office: Van Dyck 002E (College Avenue Campus);

Office Hours: Monday and Wednesday 3:00-4:00 p.m.

Books to be purchased

Frederick Mote, *Imperial China 900-1800* (Cambridge: Harvard University Press, 2000). Used paper back edition is available at online bookstores such as Amazon from around \$11.00.

William Theodore de Bary et al., *Sources of Chinese Tradition*, vol. 1, **2nd edition** (New York: Columbia University Press, 2000) **Make sure that you buy the 2nd edition**. Used paper back is widely available at online bookstores from around \$15.00.

Mark Elvin, *The Pattern of the Chinese Past* (Stanford: Stanford University Press, 1973)

*Patricia Ebrey, *Family and Property in Sung China: Yuan Ts'ai's Precepts for Social Life* (Princeton: Princeton University Press, 1984) **to be provided in pdf file**

These books have been also ordered at Rutgers University bookstore.

All other readings will be uploaded at Sakai course site as pdf file.

Grading

Class attendance and participation (attendance 5% and participation 10%)	15%
FIVE response papers based on primary source analysis	10%
THREE Quizzes	15%
TWO Papers	

One Book review (should be double-spaced, typed, and 4-5 page long)	20%
One paper reconstructing a Song dynasty Family (3-4 page)	15%
Final exam	25%

On academic integrity

Plagiarized paper or cheating in exams will result in, at least, "F" for the assignment. In addition, the cases will be reported to the university administration for sanctions. **Please take this warning seriously.** As for the Rutgers policies on academic integrity, see <http://academicintegrity.rutgers.edu/integrity.shtml>

Other Class Policies

- *Lecture and section attendance is your most basic responsibility. I will take attendance at every lecture and section. Unexcused absences, when they exceed twice, will affect your final grade. (e.g. 3 times, -10% from your "class attendance and participation"; 4 times, -20%; ...) If you are absent from more than one third of the entire classes and sections, you will automatically get "F."
- *Please turn off your cell phones as a courtesy to others.
- *Late paper will be penalized by subtracting FIVE points for every day past the due date for the first FIVE days. No paper will be accepted after FIVE days past the due. Famous lines such as "I am pretty sure that I emailed that to you the other day" or "I certainly uploaded it on Sakai in time, but somehow can't find it there now" will do no good unless you show me "hard evidence" of such claims (e.g. a print of your original sent mail showing the time of its sending).
- *Under any circumstances, do NOT submit a "corrupt" file. It won't be counted as proper submission.

Weekly Schedule

Week 1 Issues and Perspective

Introduction: Problematizing Middle Period Chinese History

Reading

1. Janet Abu-Lughod, *Before European Hegemony: The World System A.D. 1250-1350* (Oxford: Oxford University Press, 1989), 3-40. Available from "Google books."

Week 2 Basic Narrative of Song-Yuan History

A Sea Change from Tang to Song in a Nutshell

Reading

1. Peter Bol, *Neo-Confucianism in History* (Cambridge: Harvard University Asia Center, 2008), Chapter 1 "The New World of the Eleventh Century: 750 and 1050 Compared."
2. Robert Hartwell, "Demographic, Political, and Social Transformations of China, 750-1550," *Harvard Journal of Asiatic Studies* 42.2 (1982): 365-442.

Political History of Northern Song

Reading

1. Mote, *Imperial China*, 92-118

Week 3 Conquest Dynasties

Political History of Southern Song

Reading

1. Mote, *Imperial China*, 289-322

Khitan Liao and Jurchen Jin

Reading

1. Mote, *Imperial China*, 31-48, 72-91, and 193-249.
2. Hoyt Tillman, "An Overview of Chin History and Institutions," in *China under Jurchen Rule* (Albany: SUNY Press, 1995), pp. 23-38.

Week 4 "Medieval Economic Revolution" in China: Commerce and Urbanization

The World Empire of the Mongols

Reading

1. Mote, 444-73.
2. David Morgan, *The Mongols* (Cambridge: Blackwell, 1986), 112-35.

Commerce and Urbanization

Reading

1. Mote, 351-54, 359-64, and 367-68.
2. Mark Elvin, *The Pattern of the Chinese Past*, 113-178.
3. Jacque Gernet, *Daily Life in China on the Eve of the Mongol Invasion, 1250-1276* (Stanford: Stanford University Press, 1969), 22-55.

Week 5 Reform and Its Critics

Wang Anshi and His Vision

Reading

1. Mote, 135-43.
2. Peter Bol, "Government, Society, and State: On the Political Visions of Ssu-ma Kuang and Wang An-shih," in *Ordering the World: Approaches to State and Society in Sung Dynasty China*, ed. Robert P. Hymes and Conrad Schirokauer (Berkeley: University of California Press, 1993): 128-92.

Anti-Reform and Polemical Politics

Reading

1. Anthony Sariti, "Monarchy, Bureaucracy, and Absolutism in the Political Thought of Ssu-ma Kuang," *Journal of Asian Studies* 32.1 (1972): 53-76.

Primary texts: Wang Anshi, "Memorial of a Myriad Words" (translated by H.R. Williamson); de Bary, *Sources of Chinese Tradition*, 617-18.
de Bary, 621-626.

Week 6 Examinations and Orthodoxy

Discussion Section I on Wang Anshi and Sima Guang

Civil Service Examination: How It Worked

Reading

1. Mote, 126-31.
2. Benjamin Elman, "Political, Social, and Cultural Reproduction via Civil Service Examinations in Late Imperial China," *The Journal of Asian Studies* 50.1 (Feb., 1991): 7-28.

Primary texts: de Bary, 737-42.

Week 7 Examinations and Orthodoxy (Cont.)

The Impact of the Examinations: State Orthodoxy and Literati Culture

Reading

1. Mote, 131-35.
2. John Chaffee, *The Thorny Gate of Learning in Sung China*, 2nd edition (Albany: The State University of New York Press, 1995), 157-81.

Primary texts: Wu Jingzi (=Wu Ching-tzu), *The Scholars*, translated by Hsien-yi and Gladys Yang, 33-90.

Discussion Section II on the Examinations

Week 8 Law and Order: Ideal and Practices

Legal Structure of the Empire

Reading

1. Mote, 354-59.
2. Miyazaki Ichisada, "The Administration of Justice during the Sung Dynasty," in *Essays on China's Legal Tradition*, ed. Jerome Cohen et al. (Princeton: Princeton University Press, 1980)
3. Paul Ch'en, *Chinese Legal Tradition under the Mongols: The Code of 1291 as Reconstructed* (Princeton: Princeton University Press, 1979): 41-98.

Litigation, Administrator's Manuals, and Forensic Medicine **Book review due**

Primary texts: Selections from *The Enlightened Judgments: Ch'ing-ming chi The Song Dynasty Collection* (Albany: The State University of New York Press, 1999)

Week 9 The Family and Women

Discussion Section III on "Law and Order."

Transformation of the Chinese Family

Reading

1. Mote, 368-70.
2. Peter Bol, "*This Culture of Ours: Intellectual Transitions in T'ang and Sung China* (Stanford: Stanford University Press, 1992), chapter 2, "The Transformation of the Shih," 32-76.

Primary texts: Selections from Patricia Ebrey tr., *Family and Property in Song China: Yuan Tsai's Precepts for Social Life* (Princeton: Princeton University Press, 1984)

Week 10 The Family and Women (Cont.)

Women in the Family and Society

Reading

1. Bettine Birge, "Chu Hsi and Women's Education," in *Neo-Confucian Education: The Formative Stage*, ed. Wm. Theodore de Bary and John W. Chaffee (Berkeley: University of California Press, 1989), 325-61.
2. Beverly Bossler, "'A Daughter is a Daughter All Her Life': Affinal Relations and Women's Networks in Song and Late Imperial China," *Late Imperial China* 21.1 (June, 2000): 77-106.
3. Bettine Birge, "Women and Confucianism from Song to Ming: The Institutionalization of Patrilineality," in *The Song-Yuan-Ming Transition in Chinese History*, 212-40.

Primary texts: de Bary, 837-840; Beverly Bossler translated, "Funerary Writings by Chen Liang," in *Under Confucian Eyes: Writings on Gender in Chinese History* (Berkeley: University of California Press, 2001), 75-80.

Discussion Section IV on the Family and Women

Week 11 Intellectual and Social Movement of Neo-Confucianism

Neo-Confucianism in Political and Intellectual Context

Reading

1. Mote, 144-49.

Primary texts: de Bary, 689-97.

Zhu Xi and a New Sense of Ordering the World

Reading

1. Mote, 333-46.
 2. Daniel K. Gardner, *Learning to Be a Sage* (Berkeley: The University of California Press, 1990): 3-81.
 3. Peter Bol, *Neo-Confucianism in History*, 218-69.
- Primary texts:** de Bary, 697-714, 742-54.

Week 12

Discussion Section V on Neo-Confucianism

Things that Kill and Things that Heal

Reading

1. Mote, 325-28.
2. Mark Elvin, *The Pattern of the Chinese Past*, 179-99.
3. Peter Lorge, *War, Politics and Society in Early Modern China 900-1795* (New York: Routledge, 2005), 39-118.

Week 13 Technology and Medicine; Art and Literature

Prose, Poetry, and Painting

Reading

1. Mote, 119-22, 153-56, and 511-13.
2. Michael Fuller, "Pursuing the Complete Bamboo in the Breast: Reflections on a Classical Chinese Image for Immediacy," *Harvard Journal of Asiatic Studies* 53.1 (Jun., 1993): 3-25

Primary texts: Su Shi, "Rhapsody on Red Cliff," translated by Ronald Egan (*Word, Image, and Deed in the Life of Su Shi*, 222-223); "On Analogies for the Sun" (Egan, 54-55); "Letter to Zhang Lei," (Egan, 63-64); "Eight Poems on the East Slope," translated by Alice Cheang

Thanksgiving holiday **NO CLASS**

Week 14

Discussion Section VI on Su Shi et al.

New Forms of Local Religion

Reading

1. Mote, 156-64 and 497-502.
2. Richard von Glahn, *The Sinister Way: The Divine and the Demonic in Chinese Religious Culture* (Berkeley: University of California Press, 2004), 130-79.

Week 15

The Yuan-Ming Transition

Reading

1. Mote, 517-66.

Primary texts: de Bary, 780-86 and 788-93.

Dec. 14 Wrap-up

December 22 FINAL EXAM

4:00-7:00 PM